reckoning the doubts and diſappointments that cloud our reſearches. Vanity and vexation cloſe every inquiry: for the cauſe which we particularly wiſhed to diſcover flies like the horizon before us as we advance. The ignorant, on the contrary, reſemble children, and ſuppoſe, that if they could walk ſtraight forward they ſhould at laſt arrive where the earth and clouds meet. Yet, diſappointed as we are in our reſearches, the mind gains ſtrength by the exerciſe, ſufficient, perhaps, to comprehend the anſwers which, in another ſtep of exiſtence, it may receive to the anxious queſtions it aſked, when the underſtanding with feeble wing was fluttering round the viſible effects to dive into the hidden cauſe.

The paſſions alſo, the winds of life, would be uſeleſs, if not injurious, did the ſubſtance which compoſes our thinking being, after we have thought in vain, only become the ſupport of vegetable life, and invigorate a cabbage, or bluſh in a roſe. The appetites would anſwer every earthly purpoſe, and produce more moderate and permanent happineſs. But the powers of the ſoul that are of little uſe here, and, probably, diſturb our animal enjoyments, even while conſcious dig-

nity makes us glory in poſſeſſing them, prove that life is merely an education, a ſtate of infancy, to which the only hopes worth cheriſhing ſhould not be ſacrificed. I mean, therefore, to infer, that we ought to have a preciſe idea of what we wiſh to attain by education, for the immortality of the ſoul is contradicted by the actions of many people who firmly profeſs the belief.

If you mean to ſecure eaſe and proſperity on earth as the firſt conſideration, and leave futurity to provide for itſelf; you act prudently in giving your child an early inſight into the weakneſſes of his nature. You may not, it is true, make an Inkle of him; but do not imagine that he will ſtick to more than the letter of the law, who has very early imbibed a mean opinion of human nature; nor will he think it neceſſary to riſe much above the common ſtandard. He may avoid groſs vices, becauſe honeſty is the beſt policy; but he will never aim at attaining great virtues. The example of writers and artiſts will illuſtrate this remark.

I muſt therefore venture to doubt whether what has been thought an axiom in morals may not have been a dogmatical aſſertion